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CHAPTER II

1. The Mountains of Li-chiang

according to the *Li-chiang fu chih lüeh*

(上 ch. 4, fols. 23a–24b)

Wu-lieh Shan 烏烈山 (the Na-khi Ghügh-lä Ngyu) is 15 li east of the city. On this mountain is a temple called Niang-niang Miao 娘娘廟, where barren women come to pray for children. A large figure of Niang-niang sung-tzu 送子 (Matron who brings children) is exhibited there, on which the women throw stones. The goddess Niang-niang is then usually dressed with new clothes by the worshippers. The place is only frequented by Na-khi women still able to bear children.

Tung Shan 東山 [1] (East Mountain) bounds the district of Li-chiang on the east, 20 li from the city. The two mountains (Tung and Wu-lieh Shan) stand side by side, with a saddle between them, and appear as if bowing to the city.

San-t'ai Shan 三台山,[2] also known as Li-chiang An Shan 案山 (Table Mountain) and Nan Shan 南山 (South Mountain), is situated 15 li south of the city. Near it is the hamlet of La-ts'ü-wùa. It is very beautiful and has three prominent peaks of different heights.

Shih-tzu Shan 獅子山 (Lion Mountain) also has the name Huang Shan 黃山 (Yellow Mountain), and in Na-khi it is called Wua-gkv-mbu. It lies one li west of Li-chiang and is the property of the Mu family. Ancient cypresses grow scattered over the hill which is about 100 feet in height and 8,300 feet above sea level. From its summit a beautiful view can be had over Li-chiang and the north-western part of the Li-chiang plain and snow range (Plates 50 and 54). A road passing over it leads to Chung-tien and Wei-hsi. The former yamen of the Na-khi chiefs lies at its foot, facing east.

Near the top of Shih-tzu Shan, but on the western slope, there is a temple called P'u-te t'an 普德壇,[3] built during the reign of Chao Tsung 昭宗 of the

[1] To this range belongs also an isolated, very sharp, triangular peak, known to the Na-khi as Dto-ma Ngyu; it is thus named on account of its resemblance to a *dto-ma*, (Tibetan, *gtor-ma*). This is an offering to the gods by the Dto-mbas as well as Lamas, in the shape of a pyramid of barley-flour dough mixed with butter. This mountain stands to the north-east of Li-chiang and is a conspicuous landmark. Near it is the village of Gv-dtu and therefore the mountain is often spoken of as Gv-dtu Dto-ma Ngyu, but is also known as Tung-shan Dto-ma Ngyu.

[2] San-t'ai (Three terraces) is the name for the three pairs of stars of the Great Bear, and it is possible that the peaks are called after these stars, though *t'ai* also means eminent, exalted.

[3] The word *t'an* (altar) is equivalent to the Na-khi *d'a*, as in *Muaŋ-bpō d'a* (altar or place in which Heaven is propitiated). The words P'u-te are undoubtedly the same as the Na-khi P'u-dtu, the name of a clan which performs the propitiation of Heaven at a different time from that of the other Na-khi clans, namely, on the 5th day of the first moon. The Chinese P'u-te t'an is thus the same as the Na-khi P'u-dtu d'a (altar of the P'u-dtu). The above mentioned

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T'ang dynasty (889–904). Annually in the first moon the peasants of the sub-districts of Ta-yen li, Pai-ma li, La-sha li and La-p'iao li repaired to that temple to worship the spirits of the mountains, rivers, earth and grain.

Hsiang Shan 象山 (Elephant Mountain), called in Na-khi, Gyi-wùa Ngyu, named after the village of Gyi-wua situated to the north of the Lung-wang Miao 龍王廟 (Dragon king Temple), is three li north of the city, and resembles a reclining elephant. It is therefore also called the Hsiang-mien Shan 象眠山 (Sleeping elephant Mountain); the city is situated at its southern point. There are several springs called Hsiang ch'üan 象泉 (Elephant springs) at its foot which are the source of the Yü Ho 玉河 (Jade Stream) The Ngu-lu gyi of the Na-khi; these springs are five li north-west of Li-chiang and are also the source of the Yang-kung Chiang 漾工江 of Ho-ch'ing.

Chih Shan 芝山 is called in Na-khi, Khyu-t'o-llü Ngyu, from the monastery Khyu-t'o-llü which is situated on its slope (PLATE 64). Its ancient name was Chieh-t'o-lin 解脫林. This mountain is to the south of the snow range and is part of its southern spur. One of its summits is called Tzu-kai-feng 紫蓋峯, and another Chao-yang-kang 朝陽崗, while a certain cliff has the name of Shih-tzu ngai 獅子崖 (Lion cliff). The easiest approach to the mountain is from Pai-sha (Boa-shi), south-west of which it is situated. It lies between the village of Shu-ho 束河 and Pai-sha and adjoins the mountain on which Huang-shan shao 黃山哨 is located. At its foot nestles the hamlet of A-chung-wùa. In the possession of the Mu family is a work on this mountain called *Chih-shan yün-kuo-chi* 芝山雲過集, written in 1628 by the most famous of all the Na-khi chiefs, Mu Sheng-pai 木生白. A copy of this work is in my library.

Among the maze of hills which compose Chih Shan is the lamasery Fu-kuo Ssu 福國寺,[4] which possesses an abbot's reception hall. To the left of the lamasery is a spring called Pai-lu ch'üan 白鹿泉 (White deer spring) and a pond called Han-yüeh Hu 涵月湖 (Submerged moon pond), also a cliff called Pei-tou ngai 北斗崖 (Dipper cliff) and a hill called Tan-feng-luan 丹鳳巒 (Phœnix peak). To the right there is a mountain rim called Tan-hsia-wu 丹霞塢 (Red cloud embankment), a hill called Yü-yin-feng 玉印峯 (Jade seal hill), and a pond called Lao-t'an 老潭 (Old pool). In front of the lamasery there is a mountain called Ts'ui-po Shan 翠柏山 (Green cypress Mountain). All this is engraved on a memorial stone, written by the Ho-ch'ing magistrate, Chang Hsüeh-mou 張學謀.[5]

Ma-tso-shu Shan 馬左數山 is 30 li south of Li-chiang. The Na-khi pasture their cattle on this mountain.

San-pi-wai-lung Shan 瑯碧外龍山 is the famous Wen-pi Shan 文筆山, a triangular peak 15 li west of Li-chiang. It is the Sä-bpi zhĕr nv-lv of the Na-

P'u-te t'an has been abandoned as a place of worship, as each village has its own *d'a*. It is possible that the members of the P'u-dtu clan are the descendants of the original inhabitants of the region, namely the P'u tribe, who adopted the Na-khi custom of propitiating Heaven.

[4] The name was given to the lamasery by the Ming Emperor Hsi Tsung (1621–1627).

[5] This memorial stone is built into the wall immediately beyond the main entrance to the temple. It is dated the seventh year of Ming T'ien-ch'i (1627) and gives the name of every hill, cliff and grotto.

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falls within that period. The temples, according to memorial stones found in them, existed in ancient times, that is, before 1587, which is the year of Mu Tseng's birth. The record states that they were rebuilt by Mu Tseng but not finished at that time. They were later finished by Mu Pen-li 木本立 and 32 others.

4. ANCIENT NA-KHI ALTARS

At Pai-sha-kai there is said to be an altar or 坛 [*muaṇ-bpö d'a*[27] in Na-khi], called Hsien-t'ao t'an 洗陶坛, built during the T'ang dynasty. The name of the altar is derived from a Na-khi chief called Hsien-t'ao A-ku 洗陶阿古; he lived during the time of Yeh-yeh, who is considered the first ancestor of the Mu chiefs. It was Hsien-t'ao A-ku, chief of the natives of the village of Boa-shi (Pai-sha), who recognized in Yeh-yeh signs of nobility. This happened during the reign of the Emperor Hui Tsung 徽宗 (1101–1125). Although the *t'an* (altar) bears the name of Hsien-t'ao A-ku it could hardly have been built by him, for the records state that it was built in the T'ang dynasty and Hsien-t'ao A-ku lived in the Sung dynasty.[28]

Another altar at Pai-sha-kai is the Yüeh-chün t'an 月均坛, which was built during the reign of T'ang Chao Tsung 昭宗 (901–904). The name of the altar most likely refers to one of five village chiefs whose name was Wa-chün 瓦均, and *Yüeh* 月 is perhaps a misprint for *wa* 瓦. He lived during the Sung dynasty, at the same time as Hsien-t'ao A-ku. In the first moon the native officials used to lead their clansmen to this altar (in all probability also a *muaṇ-bpö d'a*) to worship the spirits of the mountains, rivers, earth and grain (PLATE 65).

Behind the village of Shu-ho 東河, at the foot of the cliff, and overlooking a pond is the small altar called Tzu-che t'an 子宅坛 15 li west of Li-chiang, built in the 46th year of Ming Wan-li (1618). In the third and seventh moon of each year the peasants of Shu-ho li 東河里 repair to that temple to worship the spirits of the Shih Pao 十保神 (Ten Protectors).

Outside of the former east gate of Li-chiang there is an altar called Hsien-nung t'an 先農坛. It was built in the fifth year of Yung-cheng (1727) by the Chinese magistrate Yüan Chan-ch'eng 元展成. Another is called She-chi t'an 社稷坛 (Altar of the spirits of the land and grain) and was built in the fifth year of Ch'ien-lung (1740). These are Chinese altars and not Na-khi *muaṇ-bpö d'a*.

[27] A *muaṇ-bpö d'a* is a place where the Na-khi propitiate Heaven in the first moon of every year.

[28] It is, of course, possible that Hsien-t'ao was the clan name. Every Na-khi clan has its own *muaṇ-bpö d'a* wherein they propitiate Heaven in the first moon, and so it is very likely that it was built by the ancestors of Hsien-t'ao A-ku during the T'ang dynasty.